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Mankind Unriddled,

OR AN

ESSAY ON MAN,

ACCORDING TO

PHRENOLOGY AND PHYSIOLOGY,

A P O E M ;

TO WHICH IS ADDED

Interesting Poetical Essays

ON

*Courtship, Health, Natural and
Moral Laws and Education,*

AND A

PHRENOLOGICAL CHART.

BY CLOTHER GIFFORD.

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C. B. W. Lanes

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ESSAY ON MAN

According to the Principles of Phrenology and Physiology.

Though man *has been* the 'riddle of the world,'*
Though now he seems 'in endless error hurl'd,'*—
Would he learn wisdom, and its voice obey,—
Did truth Eternal every action sway,—
Would he but read the laws divine impress'd—
So plainly by Creation's voice express'd,
That running he may read and learn with ease—
And though a *wayman* his Creator please.

Did he but look within himself and find,
The workings of his God within his mind—
Observe his nature and perceive its end,
On Truth's clear voice with patient ear attend,
See tripple natures, bounteously given,
To form alliance unto earth and Heaven,
With powers himself and all things else to scan—
†*Beast*—‡*Angel*—*Intellect*—to make the man:
His own condition and relations learn,
His reason could not fail him to discern,
That God has given him faculties to use,
With penalties annexed if he abuse
His noble powers, or turn them unto ill—
And *earth* else *happy*, thus with *misery* fill.

But what's the penalty for every wrong?
To whom does vengeance properly belong?
How does He vindicate the broken law?
How make the culprit, stand *aghast* with awe?

The law itself speaks out in terms as loud,
As ever Sinai thundered from the cloud,
Making us *feel*, the sinner's way is hard;—
Wretched the man who hears to disregard:
But he who hears and well performs the right,
Is filled with *inexpressible* delight.

The tender lamb is happy as he bounds—
As pleased he ranges o'er the verdant grounds;
In the sweet exercise of powers possest,
The lovely creature is completely blest.

So every being finds his happiest hours;
In rightly using *all* his native powers.

The wants of brutes are few, their pleasures small
Compared with man—yet they enjoy them all.

Man's numerous wants—man's complicated powers,
(His taste for nature's scenery or flowers;—

*Essay on Man. † Animal Propensities. ‡ Moral Sentiments.

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The three-fold nature* given of God to man,
 That he might fill in His extended plan
 The place assigned him by his maker kind,
 And *image* forth the ALL CREATING MIND,)—
 All have appropriate exercise and use,
 Yet need *strict* watch to guard them from abuse.

But why should *man* so strict a watch require
 To keep from belching forth internal fire?
 While beasts are led instinctively to use
 Their talents—which they scarcely *can* abuse?

Man is a kingdom of contrary wills,
 Or passions various. When each one fulfils
 His proper office—does his proper part, }
 Assign'd to him by all creating art, }
 No war is found within the human heart, }
 But each is blind unless the light illumine,
 Expelling all the darkness and the gloom.

Come gentle reader come along with me
 In this clear mirror we ourselves can see.

The powers of man we analyze to find—
 To know the workings of the human mind.

ORDER. 1.—*Affective Faculties, or Feelings.*

GENUS I.—Propensities.

These both by *man* and *brutes* are found possess'd,
 By these with force and vigor we are blest.

1.—AMATIVENESS.

Reciprocal attachment and loves of the sexes.

The lowest portion of the brain is found,
 With sexual fondness greatly to abound;
 If this is large without due balance placed
 Of justice, reason, reverence or taste,—
 Abuse and mischief follow in the train,
 When this low passion, holds the mental rein:
 When duly balanced as above expressed,
 Sexes are by each other's presence blest.

When small, indifference to the sex is seen,
 And bachelors and maids are filled with spleen.†

*Animal, Moral and Intellectual.

†Ill nature.

2.—PHILOPROGENITIVENESS.

Love of children, offspring, pets or young animals.

Above the last the love of children's found,
Which makes parental fondness to abound.
When large the mother hears the infant's cries,
To its relief instinctively she flies.
When small, the little one is oft abused,
By fretful parents, very *harshly* used.

3.—CONCENTRATIVENESS.

The power of mental concentration and continuity.

Above the last and next to Self-Esteem,
Is found this organ, that at *least* does seem
Our wandering thoughts to gather or collect,
And fix attention, that we may reflect.
When large, upon one subject long we dwell.
When small about a hundred things we tell,
Or change the subject often without cause,
And go from grief to joy, from blame to applause.
Or change our business often without reason,
Or turn from loyalty, to plotting treason.
When large the villain long his course pursues,
The poet long continues with his muse,
The man of music long delights to play,
Or listens long to Philomela's lay;
The man of study long pursues the chase
For *causes* which elude his fond embrace;
The lover long o'er disappointment pores,
The man of fancy long in *ether* soars,
The miser long pursues the chase of gold,
And scarce perceives that *life* and *health* are sold.

‡—INHABITIVENESS.

Love of home and country.

Between the second and the third we find,
Or think is placed an organ of the mind;
Called *love of home*, of *country*, or of *place*.
When large, we hardly ever can efface
The place of birth, or where we long have dwelt—
The altar where, when young, we often knelt,
The shady trees, where once we used to play,
'And innocently spend the sunny day.'
Our board, our lodging hate or dread to change.
When small, from home we *may* delight to range.

4.—ADHESIVENESS.

Susceptibility of attachment—fondness for society.

Above the first and outward from the third,
Is placed the passion that is often stirred,
When sparkling eyes and rosy cheeks appear,
When lovers learn to think or say 'my dear,'—
Which love of friends the social feeling gives,
Deprived of this, the man a hermit lives.

When large, attachments very strong are formed,
By its sweet influence the heart is warmed;
Guided by Reason and by Justice true,
With large *Benevolence* and Reverence due,
Lovers by this may be forever joined,
Though *twain* in person, will be *one* in mind.

When small, alone we wander or we stray,
As *bachelors* or *maids* we pine away.

5.—COMBATIVENESS.

Propensity to defend, resist or oppose.

Behind the ear combativeness is placed,
Useful, (when reason governs and good taste,)
To combat obstacles, and dangers brave,
From scenes of peril friends and life to save;
As when in flames the home of peace is found—
Starts into action with a mighty bound.

When large and uncontrolled it prompts to fight,
Or in a contest take insane delight;
The harsh disputant is by this impelled,
The good are by superior powers withheld
From angry words or feelings in debate,
Or giving vent to bitterness and hate.

When small, the man too feeble will appear—
With *Caution* large, the *coward* fill'd with fear;
Unless *Destructive* should be large and show,
The vigor of revenge to strike the blow.
Unless perhaps the lack of these is found,
Made up in firmness, which disputes the ground.
Or self-esteem may sometimes act a part,
Which drives the coward from the trembling heart.
Even *Ambition* may sometimes perform,
Some deeds of daring when with rapture warm.
Hope also sometimes saves the faltering heart,
And prompts performance of a noble part.

But if *all* these should very small be found,
The *coward prostrate* falls upon the ground.

6.—DESTRUCTIVENESS.

Propensity to destroy, exterminate and inflict pain.

At top of ear this organ we may find,
An instinct needful to the human mind,
To nerve the dentist's or the surgeon's arm,
To smite a part to save the rest from harm.

When large and uncontrolled by love and truth,
It prompts to deeds which shame the cheek of youth
Or manhood, who possess a kindly heart;
And when with *self-esteem* it takes a part,—
Anger and envy rankle in the breast,
Then all the *demon* does the heart infest.

It prompts to cursing raillery and hate,
To wade through blood unto the chair of state.
Combined with wit the satire's edge supplies,
With secret large to mean revenge it flies;
With sense of justice strong, it will desire—
That sinners should be plunged in endless fire.

If Kindness* guides it, *then it may* perform
A useful part and save the weak from harm;
May spend its force upon the beasts of prey,
And seek the tiger and the wolf to slay.

When small, a lack of energy is found,
To clear and cultivate the fallow ground;
To strike the whale, or amputate the limb,
To save the patient from the monster† grim.

†—ALIMENTIVENESS.

Appetite for food, drink, &c.

Below Acquisitive this organ lies,
Perhaps gives rise unto the glutton's cries.

When large, the epicure or sot is seen;
When small, the man's abstemious and lean.
Some doubt, however, upon this remains,
Habit alone may lock the drunkard's chains.

7.—SECRETIVENESS.

*Tendency to secrete, or suppress the expression of other powers
or sensations.*

Above the last Secretiveness is found,
A useful instinct, though it may abound
Beyond its due proportion, and expose
To sin's foul taint, and to the sinner's woes.

*Benevolence.

†Death.

Yet wise men need to keep their thoughts sometimes—
 The poet needs to gather up his rhymes;
 The artist wants his images to form;
 The lover hides his thoughts, however warm,
 Until the time to make his wishes known,
 Until assured that *Helen* is his own.

When large or when abused its power it shows,
 By learning secrets which his neighbor knows;
 By artful tricks—by sly and fell deceit,
 (Unless restrained by Justice,*) prompts to cheat.

When small, the frank and unreserved appear,
 Who speak, if Caution rule not, without fear.
 If Secret and Destructive both prevail,
 They prompt us *privately* our foes t' assail.
 With Imitation large, he can deceive,
 And make the credulous with ease believe.
 With Approbative large, in flattery deals;
 With large Acquisitive, perhaps he steals,
 Unless large Justice balances its power,
 And Firmness keeps him from the fatal hour.

Large Self-Esteem with God-like Reason small,†
 Before the great all *prostrate* he may fall,‡
 But when inferiors at his side appear,
 With tyrant spirit he will domineer.

When Charity§ and Justice* both are large,
 And Secret *small*, he's *faithful* to his charge,
 And scarce believes that others can deceive.
 With Wonder active, *lies* will oft believe.

8.—ACQUISITIVENESS.

Propensity to acquire, love of property, desire to lay up & own.

Forward and over Secret this is placed,
 On this the sense of property is based.

The ants against the wintry storms provide,
 The bee hoards up by want's unerring guide:
 Man, true to *nature's* wants, will do the same,
 If in his power, without incurring blame.

If large and uncontrolled *this, then* we find,
 The meanest passion in the human mind;
 Here springs the miser's never ceasing toil,
 To hoard up money or engross the soil.

When small the careless grasshopper we see,
 Improvident and thoughtless, kind and free:
 Especially if Charity be large,
 And Justice do not take the important charge.

*Conscientiousness. †Or moderate. ‡Or be obsequious or fawning.
 §Benevolence.

9.—CONSTRUCTIVENESS.

Propensity to build, readiness to make, &c.

Before the last Constructiveness appears,
This oft the cottage or the palace rears.

The beaver builds his house by instiuct led,
The bird her nest, and feathers up her bed;
Man needs a house, and instinct bids him build,
Reason assists to plan what he has will'd.

It gives facility to use the hand,
To execute whatever he has planned.

GENUS II.—Sentiments.

These combine emotion with propensity; Self-Esteem, Approbateness, and Cautiousness, being called inferior, and the rest superior, because more peculiar to man.

10.—SELF-ESTEEM.

Self-respect, self-complacency, high-mindedness, &c.

This organ's placed directly at the crown,
Where backward slopes the head or tapers down.

When used aright gives dignity to man,
And confidence to follow out his plan:
But when extremely large and overgrown,
It gives desire to rule supreme alone.

Destructive large— a bloody Nero reigns,
And gives his subjects unto death and chains.

Amative large, our sister's virtue slays.

Ambition* large, *demands* the meed of praise;

Acquisitive large, the pirate Buccaneer.

With Caution large, the slave of selfish fear.

When heavenly Charity† its power restrains,

When Taste§ and Reverence, the mind retains,

And Affability its influence gives,

Behold! we say—a *gentleman* there lives.

When small, the man an underling will seem,

And *others* better than *himself* will deem.

11.—APPROBATIVENESS.

Desire for favorable estimation and the good opinion of others, popularity, &c.

Location—Between Caution and Self-Esteem.

Use. { To love approval of the good and wise,
 { To seek the approbation of the skies.

*Approbateness, †Benevolence, §Ideality.

When large, the man will live upon applause,
 His very sustenance from this he draws;
 This makes the 'Wharton,'—makes opinion's slave,
 For love of praise e'en dangers he may brave—
 The peacock fond of vanity and show;
 The brag, the flatterer, or the dandy beau:
 Driven by the wind—in any course he flies,
 'Women and fools must like him or he dies.'*
 A Frenchman full of compliment and grace,
 Who praises *every* man before his face,
 Hoping the same will be to him repaid:
 Of *blame* he is *exceedingly* afraid.

When small he little cares what others think,
 Or say about him—if he steal or drink.

Or if he strive bad customs to reform,
 He stands secure above reproaches storm.

This organ's blind and needs the unerring guide
 Of Conscientiousness that's by its side,
 When thus controlled, its action is of use,
 The *evil* only flows from its abuse.
 Firmness and Reverence, also aid to guide,
 And 'gainst its errors partially provide.

12.—CAUTIOUSNESS.

*Apprehension of Danger, instinct of Fear, Care, &c., loca-
 tion between Secret and Approbativeness.*

Its use—to guard from dangers in our way,
 Abuse—makes *cowards* from their duty stray .

When large and uncontrolled it quakes with fear,
 In every sound the *thunder* seems to hear.
 Sometimes by Courage† it is balanced well—
 Firmness may also break the fearful spell.
 With Approbative large, and Justice small,
 The boaster, then, will grow exceeding tall,
 Talk of great deeds, and be all things to all.

When small, he rashly runs in dangers way,
 From paths of prudence often goes astray.

Thus far mankind and brutes are close allied,
 But He has also higher powers supplied,
 To guide the winds which from the passions blow—
 Interest and duty unto him to show.

*Pope.

†Combativeness.

SUPERIOR SENTIMENTS, or those proper to man, which should govern or direct him, being enlightened by the Truth, as it is in Jesus, and in the nature and relations of things.

13.—BENEVOLENCE.

*Desire for the Happiness of others, Sympathy, Compassion, Kindness, Benignity, &c, Location just forward of Veneration, and the union of the coronal sutures.**

Benevolence, sweet Charity and Love,
Dove-like descending from the heavens above,
Controls Acquisitive from its abuse,
Softens Destructive—turns it into use;
Inspires with love for all the human kind,
And fills with ecstasy a Howard's mind.

When its loved inspiration brightly burns,
Self-love to social speedily it turns.
This wears a crown, but wears it not alone,
Reverence and Justice also fill the throne.
These three united execute the law,
Which they from Truth's great fountain still must draw;
Yet these have need of intellect for light,
By which to see and judge of what is right.
When these and Intellect harmonious join;
To walk the path of Truth's unerring line,
And all perform their office well and true,
Firmness assisting, right we needs must do.

But sometimes Reason is itself obscured,
To passions† toil she often is inured;
The government may then be overthrown,—
Passion itself may seize upon the crown,
And devious drive as each shall fill the sail,
Our bark will scud before the strongest gale.
Destruction's sure without or card or helm,—
In floods the breakers will our bark o'erwhelm.

Then large Benevolence in riot lives—
Unguided, indiscriminately gives.

When small, no impulse shows a generous heart,
In others' woes we take no tender part.

14.—VENERATION.

Sentiment of adoration for the Deity, &c.—location in the middle of the top of the head.

This venerates the aged and the good,
Sweet filial love and piety its food.
When extra large, a bigot then is seen,
For creeds and forms will exercise his spleen.

*Seams in the skull.

†Propensities.

When used aright, with pleasure it surveys,
The Great Creator, and resounds His praise.

When small, but little adoration knows—
Devotion seldom in his bosom glows.

Sometimes this instinct grossly is abused,
Then things of Earth are oft as Idols used.

15.—FIRMNESS.

Stability, firmness of purpose, aversion to change; location in the back part of the top of the head.

This acts on all the organs of the mind,

'Tis very large in those we stubborn find.

When small, the fickle and inconstant change,
With every wind that blows, and often range
From thing to thing; when large, it gives the power
To journey steady through the passing hour:
The source of fortitude and power to control,
The storm of passion rising in the soul;—
'To shun temptation or to persevere,
In ought we follow as the thing most dear.

16.—CONSCIENTIOUSNESS.

Sense of justice, regard for duty, integrity; location upon the two sides of the posterior of Firm.*

The scales of Justice in her hands she holds,
And condemnation on the sinner rolls.

'This is the King, the highest in command,
Who's placed by Him who has creation plan'd,
To goad us on to duty—to chastise
The man who follows vanity and lies.

When this is small it is a sad defect,
No effort, then, should any one neglect,
To raise the sense of justice in the mind;
The means, if sought, the ignorant may find.

By vigorous exercise each member gains,
Its strength, and its maturity attains.

17.—HOPE.

Tendency to view the future with bright prospects of success. Location on the two sides of the anterior† of Firmness.

Hope spreads her wings with pleasure and with joy;
Bliss in the future sees without alloy.

Balance of Caution, which o'erspreads with gloom,
Hope does the future with her light illumine;—
She gives the blood a ready cheerful flow,
Painting her prospects like the beauteous bow.

*Backward part.

†Forward part.

Death cannot bound her deep enchanting power;
She throws her halo o'er the parting hour.

Large and unbalanced she may lead astray,
And deviate far from wisdom's pleasant way;
The fleeting phantom we may blindly chase,
And seek for happiness from place to place.
The reckless speculator then is seen,
Perpetual motion, or some new machine:
This bubble burst, another still is blown,
If silk shall fail, then sugar can be grown.
It digs canals and flying railways builds,
And all the nation with bank bubbles fills.

If small with *Caution*, and with *Wonder** large,
Then gloomy horrors of the mind take charge:
The nightly gloom and mid-day musing's seen,
Fill'd with the blues, and overwhelmed with spleen.
Croakers foreboding death, disaster, woe;
To flee from ruin—unto ruin go.

When Hope and Caution the just balance keep,
Cheerful awake, and quiet when asleep;
When light from intellect serenely shines,
Wit flows and brightens,—beauteous Taste refines:
When Kindness, Justice, Reverence lend their aid,
Wonder believes, and Caution's not afraid;
Then is the good man happy—then content,
Peace, joy, and comfort unto him is lent.

18.—WONDER OR MARVELLOUSNESS.

Belief in the supernatural, Strange, &c. Location outward and backward from Imitation.

Wonder pursues the strange or loves the new,
Things above reason she delights to view:
It gives the disposition to believe,
Assists us *truth* and *strangers* to receive.

But when too large for Reason's sober away,
In airy phantoms it will soar away.
Then may the Wizard or the Witch appear,
Or Faith in Witches, or of Ghosts the fear;
Fill'd with the love of pain the man pursues,
Rumors astonishing! and frightful news.
Strange images, or shapes he often sees,
Ghosts! Goblins! Demons! does his spirit freeze!

But when too small, in doubt does *Thomas* seem;
Asks for a demonstration or a dream;
Or, Gideon-like, the fleece will turn and turn,
E'er faith can in his bosom brightly burn.

*Marvelousness or Faith.

19.—IDEALITY.

Love of the exquisite and beautiful.

Below the last this tasteful organ's found,
With love of beauty it appears to abound;
It throws a splendor over nature's scenes,
It strays wherever beauty intervenes.

When large enchantment dwells in every flower,
He loves to build or sit within the bower;
He gives the cottage or the palace taste,
For his indulgence will his treasures waste.

Or if a poet, Milton is his name,
Or Homer gathering immortal fame.

When rightly used, accomplished manners gives,
Adds pleasure unto those with whom he lives.
Of Holiness he sees the beauty well,
For blest improvement does his bosom swell.

When small perhaps the sloven may appear,
Or one who taste and beauty seems to fear;
Who prizes things for use—and *use* alone,
And Shylock by his very looks is known.

?.—SUBLIMITY.

Love of the splendid, grand, or sublime.

Between the last and Cautiousness appears,
A sense that with delight the thunder hears;
The cataract or ocean's wave admires,
Or Etna belching forth internal fires.
The Giant Causeway loves, or Finland's cave:
Or sees the merry dancers nightly wave.

Some doubt however, may on this remain,
Yet clearer knowledge we may yet obtain.

20.—MIRTHFULNESS.

Perception of the ludicrous, the incongruous, love of mirth, &c.

Location, { Between Causality and beauteous Taste,
 { We find this *sense* or *half reflective* placed.
To rest the intellect, and cause a glow
Of pleasure in the face of want and woe:
To give the ready turn, the kindly jest,
And make the wretched feel himself as blest.

Swift, Franklin, Pierpont, in their writings, show,
This faculty's effect when in its glow.

When rightly wielded by a skilful hand,
It prunes excrescences from off the land.
Destructive aiding makes the satire bold,
And smites the sinner, whether young or old.

Nor priest nor prelate, king nor subject spares,
 The reckless villain oftentimes it scares.
 Sees incongruity with but a glance,
 And rightly judges, seemingly by chance.

Abused the blackguard or the silly pun,
 The man of folly or the slave of fun.

When it predominates in size or power,
 It interrupts Reflective's sober hour,
 Intrudes upon Devotion's Holy flame,
 Or turns to ridicule her Sacred name.

21.—IMITATION.

The power of imitation or copying in general.

Location on the sides of Benevolence.

The mock-bird imitates unnumber'd notes,
 The little cocks extend their untaught throats;
 The child becomes a copy of its sire,
 By this the artist does his skill acquire.
 When over large it gives the mimick's skill,
 Combined with wit, makes others laugh at will.
 With Secret large, enables to deceive,
 And make the credulous with ease believe :
 It gives the passion, to pursue the stage,
 And copy others' folly, or their rage.

Thus several winds in one direction blow,
 The bark unguided will before them go.
 Reason and conscience oft have much to do,
 Steady to keep, the mighty whirlwind through.
 Yet still by watching carefully the line,
 Where Mirth turns folly, Secret, low design,
 And Imitation to Buffoonery turns,
 Where each the authority of reason spurns,
 We may escape the danger and the snare,
 Turning to *use* the *faculty*, by *care*.

INTELLECTUAL FACULTIES.

GENUS I.—External Senses.

Hearing and seeing, touch and smell are given,
 Taste also by the hand of bounteous Heaven.
 These serve as windows to admit the light,—
 Enable us to know the world aright.

GENUS II.—Perceptive Faculties.

The use of these existence to perceive,
 And knowledge of their qualities receive.

About the eyes these useful organs,—placed,
Their knowledge gain with readiness or haste.

When these are large a ready talent's shown,
The forehead then is often backward thrown,
Without diminishing Reflection's ray,
Which still by care, may all its power display.
Yet these for study will the closet choose,
Or to indulge reflection, or the muse.

'Tis said that Washington possess'd them large,
Which made him ready to o'ersee his charge.

22.—INDIVIDUALITY.

Power of noticing things as mere existences, &c.

Between the eyebrows is this organ found,
It notices the objects which surround;
As mere existences, it gives nor time nor place,
Nor does it recollect the form of face.
Catches the glimpse, and to its aid will call,
The faculties we need to view them all.

It loves the natural sciences to learn,
Assists the teacher mischief to discern,
It helps the speaker his ideas to see,
But needs the aid of Eventuality.

23.—FORM.

Perception and recollection of shape, configuration, &c.

Between the eyes the organ *Form* we find,
'Tis very useful to the artist's mind,
By which he can delineate or trace,
Each form or muscle in the human face.

When large distinct impressions will remain,
Of every outline, long we can retain
In memory, faces, which we once have seen.

When small, although our sight may still be keen;
We lose acquaintance that we long have known,
Yet feel ashamed, to them, the fact to own.
Hence without cause are persons sometimes blamed,
And their good characters perhaps defamed,
For not observing when our friends appear,
Or old acquaintance, of some former year.

When this and Individuality are large,
Young children very easily discharge,
Their task of reading, or soon learn to spell,
While others scarce a syllable can tell.

Teachers should therefore take the utmost care,
To portion unto each his proper share.

24.—SIZE.

Outward from Form and just above, is Size,
Which many for its use can highly prize,
To notice length or space, of distance judge,
Through angles, circles, and the like, to trudge.

When Large.

Who falls the timber by his eye can tell,
If this or that will suit his purpose well.

With Form assists the draftsman to design,
And lay off distances upon his line.
Assists the butcher, by his eye, to weigh
The animals he purchases to slay.

25.—WEIGHT.

Location.—Externally from Size.

By this the carpenter can walk the plate,
Nor fall, but keep a steady even gait.
David by this could sling the unerring stone,
That entered through the *giant's* frontal bone.
And when by Saul the stripling sat and played,
And thus to sleep the evil spirit laid.

The infant needs it e'en to walk upright,
The marksman uses it in taking sight.
By this rope dancers keep their balance well,
And skilful engineers, their cars propel.

26.—COLORING.

Location.—In the middle of the arch of the eyebrow.

The taste of harmony in colors shade;
The artist is assisted by its aid,
To lay the landscape on the snowy sheet;
It gives the love with which we often meet,
To see the tints of heaven's aerial bow,
Or relish beauty's fascinating glow.

Some scarce distinguish shades, or colors see,
These cannot well become, or painters be.
They better therefore choose some other trade,
In which they do not need this organ's aid.

GENUS III.—Intellectual Faculties,

Which perceive the relation of external objects.

27.—LOCALITY.

Recollection of places, desire of travelling, &c.

Location.—Outward from Individuality over Weight.

This serves as compass to the native's mind,
Who through the wilderness his way will find.

By this the hound regains his distant home.
 This gives the traveller desire to roam.
 When joined with Color—gives the talent meet,
 'To lay the landscape on the snowy sheet.'

By this astronomers appear to espy
 The place of every star within the sky.

When this is small we often lose our way,
 Or get bewilder'd, in the night or day.

With Individuality and Size,
 Comparison large, 'tis then we realize
 The love of Geometrical research.

With Reverence large, it prompts to go to church.

Cook, Kepler, Milton, had the organ large,
 And seamen also, who of *ships* take charge.

28.—CALCULATION OR NUMBER.

Location.—*On the outside of Order.*

Colburn and Bidder wondrous powers possess,
 Bowditch by this his brother seamen blest:
 Yet not by this alone, to him was given,
 Without all question by all bounteous Heaven,
 Causality the highest power of mind,
 Comparison analogies to find,
 To notice all things Individual. too,
 Eventuality to bear him through.

When these are large the Mathematician's seen,
 Deprived of these a Bowditch ne'er had been.

29.—ORDER.

System.—*Physical arrangement—a place for things.*

Location.—*Between number and weight.*

To assign appropriate place, give order fair,
 And see that things are put in place with care.
 When Ideality and this combine,
 Then *taste* and *order* happily will join.

The six last mentioned lying near the eye,
 Though ascertained with almost certainty,
 Are still with difficulty measured right, }
 As various causes interrupt our sight, }
 Or estimation of their size or might. }
 Yet we may oft approximate their strength,
 By careful noting, both their *breadth* and *length*.

30.—EVENTUALITY.

Location.—*Above Individuality.*

Storehouse of knowledge of events and acts,
 Much pain he undergoes who ever lacks

This organ in a good or fair degree,
 For *much* he may forget, which should remembered be.
 This large, and that below, the *Teacher** needs,
 Who rising youth, with useful knowledge feeds;
 He also should have love of *children* strong,
 Benevolence large, to keep his patience long:
 Destructive not too large, nor Self-Esteem,
 Lest to *their* minds, he oft might fretful seem.

If thus endowed with Firmness well supplied,
 And Justice, then their minds he may provide,
 With much instruction that will do them good,
 And be for young immortals wholesome food.

When this is small strong efforts should be made
 To increase its power, to give it vigorous aid,
 For all men need it in whatever state,
 Whether among the little or the great.

The rich and poor need both alike to store,
 Their minds with knowledge and with wisdom's ore.

31.—TIME.

Location.—On the two sides of Eventuality.

To note the passing time and keep the run,
 Of months and weeks, of dials or the sun.
 Some seem as living records of the date,
 Of all events howe'er remote or late;
 Can tell the birth and ages of their friends,
 To them this organ large, assistance lends.

Others there are who scarce remember when,
 The least thing happened, however plain
 Or striking was the event or oft revived,
 Can scarcely tell the years themselves have lived.

32.—TUNE.

Location.—Above Number and below Mirth.

Harmonia's children listen with a charm
 To Music's voice and love the fond alarm.
 Birds warble in the spring their pleasing notes,
 Their loves, their raptures, swell their tuneful throats.
 When very large the passion is intense,
 And takes the lead of every other sense.

When small we scarce conceive why others seek,
 To listen to the Fiddler's squeak-a-squeak.
 We hate the sound of the discordant drum,
 And think those foolish who th' Piano thrum,

* Also, Concentrativeness full, and Comparison, Causality and Language large, with Secretiveness rather moderate, will give a disposition to teach, or speak in public, if Cautiousness be not too large.

33.—LANGUAGE.

Location.—*Behind and above the eye-ball.*

Speech is a gift which aids the social law,
From which mankind may many treasures draw:
Its use to teach, or pleasure to infuse,
Oaths, lies, or curses follow its abuse.

Large Hope small Secret aid colloquial power,
And make the talker by the day or hour.

With Language large with ease we then can speak,
Without an effort signs or words to seek.
If Secret large it prompts us to suppress,
If Hope be small we scarcely can address,
But silent sit if Caution large in gloom,
With sympathetic sadness fill the room.

Thus scarce one organ by itself alone,
Its effect on character can well be known;
For combinations mingle and unite,
It takes much skill to balance them aright.
But still the observant hand may learn to trace,
Effects and actions, to their starting place,
Weighing the force of organs, whence they spring,
And thus the truth from gay confusion bring.

34.—COMPARISON.

Power of Classification—perception and application of the principles of analogy—power of illustration—Critical acumen.

Location.—*On the middle and upper portion of the forehead.*

To analyse, compare and criticise,
To seek for truth to make us good and wise.
In Metaphor and Parable it deals,
And unto Fable sometimes it appeals;
It seeks to know by things already known,
And for its storehouse, calls the world its own.

The Poet, Orator and Preacher needs
Its help, whene'er he interests or feeds,
With illustration clear, the listening mind,
That in itself the image it may find.

Abused it may too hastily advance,
And draw conclusions seemingly by chance:
Then may the sophist in false reasoning run,
Truth's patient ear with error's volley stun.

But when Causality the balance keeps,
Wit neither interrupts, nor fully sleeps,
A mind that will discriminate is found,
Whose reasoning's likely to be clear and sound.

35.—CAUSALITY.

Ability to discover and trace out the relations between cause and effect, to plan and adapt means to ends, to investigate and ask why?

To seek and learn the cause from the effect,
 To give us wisdom, that we may protect
 Ourselves from danger, skilfully to trace
 The tendency of things upon our race.
 To climb from second causes to the first,
 To see that all His laws are good and just.
 To trace disease and find the means of cure—
 To shun the false — receive the good and pure.
 Franklin by this disarmed the lightning's power,
 Our homes protected from the fatal shower.
 Abused it mounts on sacrilegious wing,
 And down to comprehension strives to bring
 Things not revealed to mortals here below;—
 Things not designed for feeble man to know.

When small and feeble we can scarcely trace,
 Effects to causes, or the truth embrace
 But through the medium of another's mind;—
 Our mental vision will be weak or blind.

What we have said will always true be found,
 Whene'er the *Health* and *Temperaments* are sound,
 Or so adjusted, balanced or made,
 That health and vigor will our minds pervade.

Yet by *transgression* of organic laws,
 (A mighty source, whence man his misery draws,)
 Unbalanced *Temperaments* are often found,
 From which diversity is made t' abound.
 Health, strength and happiness are often marr'd,
 And man from pleasure grievously debarr'd.
 Four *TEMPERAMENTS* which equal should abound;

1.—LYMPHATIC.

The first Lymphatic of person round,
 Shows the secreting glands' most active sway,
 And gives dislike for either work or play.
 Fleshy and corpulent they slowly move,
 Or sit recumbent,—or inaction love.

2.—SANGUINE.

Sanguine in which arterial action holds,
 The strongest sway or obviously controls,
 With hair that's light and skin or fresh or red,
 Who into action easily are led.

A rapid pulse with passions running high,
For constant motion, when confin'd, will sigh.

3.—BILIOUS.

Bilious in which the muscles most prevail,
Has more of strength though somewhat less of sail;
Athletic form with bone and muscle strong,
Dark hair, dark skin, and eyes to this belong.

4.—NERVOUS.

Nervous in which the brain and nerves appear,
Most active—starts with sudden fear.
Excitable to very high degree,
Who scarce from fits or fidgets can be free.

Hair fine and thin—muscles and skin the same,
Fancy and thought so wild that none can tame.

Although so very active is not strong,—
Exertion constant cannot follow long.

These oft in various ways compounded are,
To cross them lovers ever should take care.
The highest state of action and of thought,
When Nervous Sanguine are together brought.
Bilious and Nervous strength of mind will give;
Bilious Lymphatic scarcely seems to live,
Unless excited by inducement strong:
Sanguine Lymphatic may labor long,
But scarce will make a man in science read,—
When through with labor loves to take his bed.

SIZE OF BRAIN.

When other things are equal, size of brain
Will show the power to which we may attain.

Very Large, 23½ to 25 inches in circumference.

When very large is found the brain or head,
With large activity and vigor fed,
The man will be unquestionably great,
If cultivated, he may rule the state;
Or throw his influence over those around,
Fame, honor, glory will his labor crown.

But if activity be small, he may,
With little notice, waste himself away.

Large, 22 to 23½ inches.

If large the brain, with spirit well supplied,
Health, learning, cultivation—not denied,

If in his proper business, he will show,
Facility—and all things seem to know.

But if no spirit does his soul possess,
Then very little will his labors bless,
Himself or others, unless something great,
Shall stir his blood, and *energy* create.

Full, 21 to 22 inches.

A full sized brain with Temp'rament that's fine,—
In *common* business he will brightly shine.

But if Lymphatic he will seek his ease,
And do but little any one to please.

Moderate, 20 to 21 inches.

With moderate brain if other things are fine—
Perceptive large,—he then may seem to shine,
And be quite active in a moderate sphere,—
Much greater than he is,—he may appear.

But if his blood in sluggish streams shall flow,
But little will he do and little know.

Small or Very Small, 15 to 20 inches.

Of these none can be found who ever made
Themselves a name that claim'd a deathless shade;
No Howard glowing with a quenchless flame,
Poor fallen man from wandering to reclaim.

No *Garrison* to wage the moral war,
The *Spirits'* sword indignantly to draw,
Against *Oppression's* VILE and LOATHESOME form,
And take her MIGHTY CITADELS by storm.

DEGREE OF ACTIVITY.

Whilst size gives power and strength, yet still we find,
Activity is needful to the mind.

To give a *promptness* to our movements all,
To start enraptured at our duty's call.

If large, the ready and expert we see,
If small, the careless sluggard he will be.

This does in part on *temperament* depend,
Yet lungs capacious much assistance lend,
As here the stream of life must be refin'd,
Action to give—to body or to mind;
Ladies who lace, or dandies who compress
Their lungs, will have activity the less.

CONCLUSION.

Thus have we analysed the human mind,
And made report of what we there can find,
In this we see the office each may hold,
The reason friends are either warm or cold;
That passion's empire, though rebellious, may
Be kept as calm as summer's brightest day.

By powers Reflective, which to man are given,
(A legacy immense from bounteous Heaven,)
To serve as eye-sight to the passions blind,
And fill with Heavenly rays the human mind.

'Tis Reason's office nature to survey,
Light, Truth, collect to guide the devious way.

That on the throne three kings are also placed,
Who with the following names may now be graced:

The first Benevolence who loves mankind,
Who in each person does a brother find.

The next is Veneration, which surveys
The great Creator and resounds his praise.

The third is Conscientiousness, who holds
The sceptre, and all other powers controls.

'These kings united execute the law,'
'Which they from truth's *great* fountain still must draw'

When Truth Eternal Intellect informs,
And all the Sentiments with rapture warms;
A resurrection unto life is known,
And selfishness and sin are overthrown.
By careful watch, we then may walk upright—
Our *Maker* keep in our *enraptured* sight.
Then Heavenly radiance bursts upon our view
Delight is inexpressible and true.

And as the King of Israel, (when he saw
The Ark of God, the Token of His Law,
Restored again, or moving in the way,)
Leap'd with his might, for joy, and blest the day.
So is our joy when by the truth set free—
Earth scarce can bound the winged Seraph's glee.

Some may more calmly pass from death to life,
(Set free from care, from trouble and from strife,)
Are happy in a state of peaceful rest,
These though less joyous, are completely blest.
But those who follow passion's dangerous path,
Already suffer Heaven's vindictive wrath,*
Which though severe, is still in kindness given—
To turn them *back*, into the way to Heaven.

Happy the day when *all* shall hear the voice
Which Wisdom speaks, and in *her* ways rejoice.

* Punishment or reproof.

ESSAY ON COURTSHIP.

The Muse who lately* sung the Laws of Health,
 And showed her better far than fame or wealth:
 Rehearsed the Laws of Nature and of Right,
 And Education painted with delight;
 Now on a softer theme will seek repose,
 If that can be where youthful beauty glows,

Courtship's a sound attractive to the ear
 Of Maid or Matron, Prophet or of Seer.
 There is a *charm* this lovely word contains,
 That *stirs* the purple current in our veins:
 That brings to mind the love-delighted hour,
 When beauty's eyes possessed a sovereign power,
 To call up all the functions of the soul—
 Rapture delightful through our systems roll.

When Purity and Virtue form the base
 Of Courtship's motive, and her fondest chase;
 Nought is more sweet, more heavenly or divine
 Than hearts who thus in perfect love combine.

True the fond maiden may at first retire,
 To prove the strength of Damon's fond desire;
 Or she perhaps, with Caution well supplied,
 May curb her fond affection's flowing tide.
 Hence Courtship is the means which he must take
 To allay her fears—her fondness to awake.

To effect this object he must softly win,
 Indulge no fear—nor rashly yet begin;
 But calm and confident the maiden woo—
 Let Reason guide him though his *love* pursue.

As in her breast she feels the embers glow,
 And gradual kindle as his feelings blow
 With mild persuasion on her listening ear,
 Fanning the flame and banishing her fear;
 By slow degrees her sweet consent she gives,
 Then in her bosom all his image lives.
 Now to the altar moves the happy pair,
 Each then the other's joys and pleasures share.
 Their souls united never wish to part,
 They have but one—or each a kindred heart.
 Cheering each other—labor turns to rest,
 A voice from *Heaven* proclaims that they are *blest*.

All are not such who feel blind Cupid's dart,
 Who rashly seek to find a kindred heart;
 Or who to flee from pain they ever feel,
 Their leprous systems, bathe in lust, to heal;
 Their passion they may swear is perfect love,
 And call to witness Him who dwells above;

*Written after the Essays referred to .

Yet soon as they have gained the fair one's heart,
 They pierce it through with many a barbarous dart,
 Leave her to mourn in depth of grief and woe,—
 Or in the road to vice and ruin go.

Thousands each year are thus betrayed and sent,
 Down misery's path that scarcely will relent.
 No pen can paint the BLACKNESS of the crime—
 Who thus betrays sweet beauty in her prime.
 Who leaves the rose of Sharon thus to fade,
 Or go to dark oblivion's endless shade.

The little lad, perhaps, when sent to school,
 Is by a playmate taught to be a fool,—
 Lewd thoughts to think or images to form,
 And lustful feelings in his heart to warm.
 Perhaps he then is shewn the *dreadful* art !
 Of self-defilement, and to act the part.
 Indulged, the habit quite inveterate grows,
 Till filthy lust within his bosom glows,
 Obscene his thoughts ! and all his passions vile !
 Becomes prepared a sister to defile !!
 Becomes a *beast* more fully than a man,
 Contracts his life unto a narrow span;
 Or if he live 'tis but to suffer woe,
 And speedily to endless ruin go !!!

Tea, coffee, flesh—all stimulants conspire,
 To fan within his breast this *dreadful* fire,
 And make him prove a traitor and a snare
 To some confiding maid or beauteous fair.

Sources like these embitter human life,
 And make the husband quarrel with the wife.
 Or else disease, and *death*, untimely send,
 To bring our pains and troubles to an end;
 But end they will not, future ages feel
 The wound, as pierced with many a barbed steel.

Youths, maidens all, O! may you now be wise,
 And Purity and Virtue ever prize.

When you shall seek a bosom-friend to find,
 Where heart meets heart reciprocally kind;
 O! let your highest nature wedded be,
 Then from domestic turmoil you'll be free;
 Then shall the silken bands so gently bind,
 That bliss divine and comfort you shall find.
 The truth you then will prove as well as own,
 That 'tis not good for man to be alone;
 That Courtship is the path to earthly bliss,
 That rich indeed's the pleasure of a kiss:
 When by affection sweet the same's imprest,
 When purity and peace the heart has blest.

But in each stage let Wisdom guide our way,
 Nor from her counsel ever go astray.

ESSAYS

ON

HEALTH,

NATURAL AND MORAL LAWS,

AND

EDUCATION,

BY CLOTHER GIFFORD,

Teacher of Phrenology, Physiology,

Natural and Moral Science, Advocate of Religion, Purity,

Peace, Temperance, Christian Union, &c.

HEALTH,

And the means of preserving it.

Of all the blessings men on earth possess,
By which their lives become a means to bless,
None are so fruitful—none possess the power
So great, sweet comfort upon earth to shower,
As *Health*, the richest gift on us bestowed
By Him, who is indeed a bounteous God.

How shall we then this blessing sweet retain,
Or when it's lost the goodly prize regain?
But first what is it? 'Tis harmonious play,—
Or Nature's undisturbed and lawful sway
O'er all the organs in our system placed,
Or faculties with which our being's graced.
Who nicely hears the voice which nature speaks,
Who to interpret right assiduous seeks,
Will find the blessing—will obtain the prize
Which in *observance* and *obedience* lies.

But some there are, who seem not to discern,
And if unaided never strive to learn.
To these the following rules may be of use,
That they on nature may not heap abuse.
Pure air in *every stage*, our being claims,
And food which ne'er the purple stream inflames.
Our lungs perform an office truly great,
They should be suffered freely to dilate;
That here the stream of life may be refined—
Made-fit to feed the body and the mind.
As size gives power, when other things are like,
This rule has force, which should our feelings strike,

The penalty has been immensely great
 On those who bind themselves with cords of fate;
 Their tears! their sighs! their groans! have oft arisen,
 And reached the very firmament of Heaven!
 Brothers have mourned their sisters when consigned
 To early tombs, by Fashion so unkind.
 Sisters and brothers let us all unite,
 To drive this demon back to endless night.

As at the little pores our skins contain
 Escapes the poison, which should not remain
 Within our systems, and corrupt the spring
 Of life, or foul its coursing streams within;
 Our bodies daily should be cleansed all o'er,
 That every duct may be an open pore.

As clothing worn by day becomes impure—
 Change on retiring every garment—sure.
 That nought may be absorbed, cast off by day,
 Which would our health and youthful vigor slay.
 Nor bedded deep in feathers ever lie,
 For this o'er heats a part and makes us sigh.

Let exercise to every part be given
 Under the open canopy of Heaven,
 Whene'er the king of day his face shall show.
 With smiles—upon the dwellers here below.
 For exercise is given to every power,
 The price or measure of its bliss or joy;
 Yet ne'er exhaust or give a member pain,
 But in *all things true temperance* maintain.
 'Be of good cheer,' was once a wise command,
 As just in this as any other land,
 For cheerfulness will aid the blood to flow,
 And give the pallid cheek a beauteous glow.

Food should be taken to supply the waste
 Of Nature—yet no more we e'er should taste:
 This should be such as nature will receive
 And give no pain, nor any tissue grieve;
 No thirst create, nor flatulence produce,
 Nor need of liquid to create a sluice
 To wash it down—as runs the limpid stream
 To move the wheel, or turn the stately beam.
 But let our feasting be from drink set free,
 Then Nature's solvent, will more active be,
 To change the food to chyme, to chyle, to blood,
 With riches charged that does each member good.

As Nature keeps her modicum of heat,
 By lungs that breathe and hearts that ever beat,
 Disturb her not, by taking messes hot,
 As practiced by the poor and silly sot.
 Nor make the teeth with woeful sound complain,
 By heated liquid which increase their pain.

Ne'er take the foulest weed that nature grows,
 To chew, or smoke, or snuff into the nose ;
 Except as medicine, we greatly need,
 Or cannot from the habit become freed :
 And then to Nature be so fair and just,
 As not to give her nausea, pain, or thirst.
 Nor make the face of beauty wear a scowl,
 And run to bring the sloven's *spitting bowl*.

Bread should be baked before it turneth sour,
 And meal is better far than finest flour.
 For this will clog the tissues or create
 Dispepsia, which consigns to cruel fate.
 If Nature gives us passions running high,
 Or blood which goes by steam, or nerves which cry,
 No stimulating meats should we partake
 That will commotion in our system's make.
 Tea, coffee, ale, and all their host refuse,
 Lest *Nature* suffer when we thus abuse.
 But if our blood in sluggish streams shall flow,
 Some healthy stimulant may raise a glow.
 But nought intoxicating should we take,—
 Yea, *all narcotics* speedily forsake.

These rules observed will bring us back to health,
 A blessing greater far than *fame* or wealth.

Let all together strive for this reform,
 Let zeal, enthusiasm, kindle warm ;
 And easy then—the task will soon be done,
 Each passion vile, will into darkness run.
 Pride, pomp and lust, will all be lost in love
 Of health, of Happiness, of peace above,
 Or pearls or rubies, or the golden store
 That's found in mines, or bro't from India's shore,
 Divest of passions vile, we shall unite,
 And in one interest take supreme delight ;
 Freed from the dross of Earth, our souls will rise,
 In prayer and praises to the farthest skies.
 In union sweet, where sects are never known,
 Then on the Earth kind Heaven will fix his throne ;—
 Yea, in our hearts the kingdom will be found,
 Each will rejoice, and *raise* the gladsome sound.

NATURAL AND MORAL LAWS.

From farthest bound of Nature or of space,
 ' To the green myriads of the peopled grass ;'
 Or rising upward to the vaulted Heaven,
 Where the twelve signs are in their chariots driven ;
 Or down descending to the realms of night,
 Or where Vesuvius shines with sulphurous light,

No place is found ungoverned by His laws,
Who is, and must be called, the GREAT FIRST CAUSE.

Let us then learn—and *all* His laws obey—
That we may live as children of the day.
Of laws, of physics, or of matter first,
We'll take a view and see if they are just;
And, as a specimen, we will select
The law of Gravity, the cause of weight.
Although this law may sometimes break a limb,
Of him who 'gainst it carelessly shall sin—
Yet were it not for this, no rain would fall,
Men could not move from place to place at all.
By this kind law the planets wheel their course;
From this the engine gathers all its force.
Take this away—Creation is a waste,
And ancient Chaos is again—replaced.

By Laws Organic we receive our form,
And all the functions which our being warm.
If these are heeded, they are also kind,
Tho' fatal to the ignorant and blind;
By these the little son is often known
To rue the effects of evils not his own—
Yet warned by this the crime perhaps he'll shun,
Nor with corroding conscience be undone,—
Who, had *this* monitor not kindly warn'd,
All other counsel lightly might have scorn'd;
But now he *feels* the pain, endures the smart,
That touches his and his vile father's heart,
So closely, that there now is no appeal,—
That error's way is *hard* they both will feel :

And if the sire to Virtue will return—
The laws of nature seek and strive to learn—
He may assist the stripling to regain
The blessing health, or mitigate his pain;
While others, who behold, are timely warn'd,
From ruin saved—unless they too have scorn'd
To hear reproof—receive the token kind—
And followed passion, *headlong*, *strong*, and blind.
By this kind law, the pious may dispose
Their children to escape the sinner's woes,
Transmit a tendency to serve the Lord,—
To hear, to obey, his all preserving word.

Who learn the laws of health, and these obey,
May give their children bodies free and gay;
Training them right, may see them daily grow—
May see the rosy cheek with beauty glow;—
May see sweet health their every feature crown,
And as the stream of life they journey down,
Look back with joy on those they leave behind,
And bless these laws so bounteous and kind.

True, that on those who choose to disobey,
 Who take unwholesome food from day to day;
 Who sin against the laws which God ordains,
 In their descendants feel the heavy pains:—
 This should induce us, with the utmost care,
 To avoid the wrong—to shun the fatal snare.
 But how, say you, shall we these laws perceive,
 How shall we know, or how shall we believe?

Study yourselves, your neighbors, and your friends,
 Observe their conduct, see to what it tends.
 Observe the beasts who know to choose their food,
 Who scarce mistake the poison for the good;
 And think if God, his master-piece, has made
 More silly than the sheep, who seek the shade
 (When Phœbus shines with too intense a ray,)
 Yet crop the tender grass at dawn of day.

The social Laws are those which make us feel
 The effect of others woes—of others weal;
 By these we gain the help of those around—
 In these are many pleasures often found;
 By these men join in some stupendous work,
 Yet even there may disappointment lurk;
 Perhaps a Bank is placed in the control,
 Of some dishonest knave or meagre soul,
 Who takes the cash, and Swartwouts with the same,
 And many suffer, who were not to blame.
 But would they not have suffered vastly more,
 If they had hoarded up the golden store;
 Had been deprived of all the social ties,
 Of all the means to make them good and wise?
 The parent's fondness, or the partner's kiss;
 Friendships sweet joys, and every social bliss;
 And in a *cave* like some poor hermit lived,
 Had mourn'd a *dreary* life, and *silent* grieved.

By MORAL LAWS are right and wrong defined,
 These have their umpire placed within the mind;
 Light is abroad, and from each object shines,
 When reason seeks aright, she ever finds;
 She finds the *Truth*, and pours it on the soul,
 In its bright blaze we see our end and goal;
 We see the consequence each action brings,
 Then conscience rouses and the sinner stings;—
 Reverence looks up with awe, into the skies,
 Asks what to do, to make us good and wise;
 Benevolence, within itself, now feels
 Love for each being, and the truth reveals.

Wonder now hears and holds the same in store,
 While Conscience, plying still her goading power,
 Commands us to fulfil the law of love,
 Reverence and Faith still lifting us above

Vile passions sway—thus set the captive free—
 Day dawns upon us—then the truth we see ;
 And as it shines, Hope kindles in the blaze,
 With Heavenly Anthems we Jehovah praise.
 Then, *full of Glory* and of *heartfelt joy*,
 We seek above for more divine employ.
 Here, then we find our work is all prepared,
 ‘ Go care for him for whom none yet hath car’d.
 Go seek your fallen brother, bring him home ;
 Go save the strumpet from her dreadful doom—
 Set free the captive from his fetters dire ;
 Go fill the world with Truth’s celestial fire.
 Fan the bright flame, ’till every sin’s removed,
 Till all mankind are brought to Him who loved—
 Who died to save the guilty world from sin,
 And Righteousness Eternal to bring in.’
 Then wars shall cease, and every crime be driven
 From *under* the wide *canopy* of Heaven.
 Then in each *man* a brother we shall see,
 And *every* woman will a sister be ;—
 Then, shall the wilderness indeed rejoice,
 And from the desert sound a cheerful voice.’
 The world will then regain the King she slew,
 And Heaven’s bright *glory* burst upon her view.

EDUCATION,

Physical, Moral and Intellectual.

What is it? ’tis to bring *out*, in bold relief
 The powers of man, which constitute him chief
 Of all the beings placed on earth below.
 That he *himself*, and other things, may know:
 May know their qualities, and how to use
 The fair creation—nor himself abuse.
 To see the constitution all things have—
 Make *them* his servants, and not *be* their *slave*.

And as the earth from chaos has arisen,
 By slow degrees, till it resembles Heaven.
 As the vile crab tree has by art improved,
 And now bears fruit which is by man beloved ;
 So man may travel on until he find
 The beams of Heaven illumining his mind.

And while he presses nature to his use,
 May guard *her* and *himself* from all abuse.
 And while the water turns his busy mill,
 The winds propel the bark as he may will ;
 Or when the same in gales *tremendous* blow,
 May make the haven or before it go ;
 Safely out-riding, with his sails well furl’d,
 Where ignorance to speedy ruin’s hurl’d.

As matter has been, so can man be made,
 By Education, a superior grade :
 May keep the winds of passion in command—
 Be safe at sea, or happy on the land.
 But while he makes himself a patient drudge,
 And like the miser after wealth will trudge,
 He loses all true pleasure here below,
 Knows not the riches virtue can bestow,
 Knows not the joys of making others blest,
 Knows not the *easy yoke* which gives him rest.
 Before the earth became a place for man,
 Of plants five races were produced and gone:
 And four of animals had also fled,
 Whose fossils show, though once they lived—are dead.
 In these convulsions, which the earth sustained,
 Each race was lost—yet better ones regained.
 Thus man has journeyed from the savage state,
 To feudal next and next the vassal's fate,
 For vassal I shall call each wretch that lives,
 The slave of man—or passion, or who grieves
 His highest nature, who does not enjoy
 The bliss, the pleasure, the divine employ
 To teach himself and all around to find,
 The holiest feelings, planted in his mind,
 To seek for *all*, the good which he desires,
 The love divine, which every heart inspires.
 Who but receives it—who but gives it place
 Are objects blest—of the Redeemer's grace.

It is a law, that Heaven's high hand has made,
 That those who to obey Him are afraid,
 Shall under cruel tasks and bondage sigh,
 Until to him they lift the imploring eye.
 Then will they find him kind, and ever near,
 In his just laws to banish all their fear.

To teach these laws, to find and to obey,
 Should *Education* pour the light of day
 Upon the soul which now in darkness lies,
 And this will make us happy, good and wise.
 Not Greek or Latin, or the classic store,
 Can ever, learning true, upon us pour,
 Can ever make us know ourselves aright,
 Or cause to burst from Heaven the radiant light.

* Beast—† Angel—Intellect in man combines;
 The beast subjected—then the angel shines;
 With light that's warm'd within the angel's breast,
 Which makes our being feel completely blest.
 Reason is but the window to the soul,
 Where truth must enter, to direct the whole;

*Animal propensities.

† Moral and Religious Sentiments.

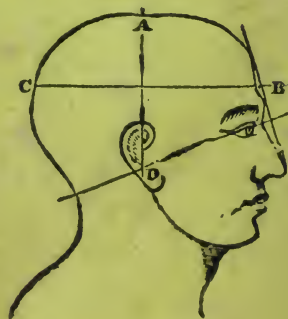
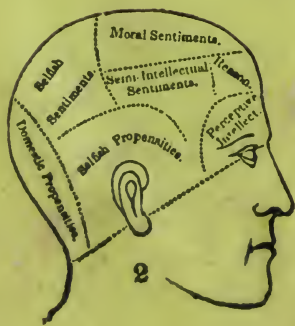
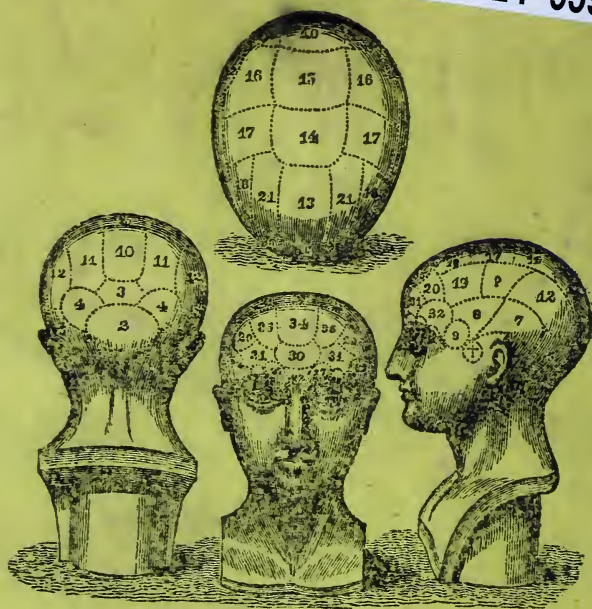
To find this truth, where'er it can be found,
 In Heaven above, or scatter'd on the ground,
 Is Reason's office—or the observing powers
 Which gather truth from all the plants and flowers,
 From every animal that walks the earth,
 Or those to which the waters give their birth;
 From tribes which float upon the buoyant wing,
 Who with melodious notes high praises sing.
 The starry firmament can also teach,
 And truth divine to ears attentive preach.
 She also turns with care, the historic page,
 And gleans up truth, as found from age to age.
 She takes the Holy Book and here she finds
 A flood of light to pour upon our minds.

Who thus is learned—will learned be indeed,
 And find himself from every error freed;
 Here will he learn all selfishness to flee;
 That he's a *freeman* whom the *truth* makes free;
 That Wisdom's ways are pleasantness and peace;
 That trouble, to the wicked, ne'er will cease,
 That 'tis more blest to give than to receive,
 That *all* may live indeed—who will believe.
 Come then, my friends, let us the truth survey,
 And walk discreetly in the blaze of day;
 She shines from every object which surrounds,
 She speaks and forests echo back her sounds,
 The trees each other from the storms protect.
 In huddled phalanx sheep and lambs collect,
 The bees together build their curious cell,
 And ants combine the little hill to swell:
 Imparted kindness is reflected back,
 While he who hoards the most shall soonest lack:
 For filthy dust can ne'er true friendship buy,
 Nor wipe the tears from sorrow's streaming eye.
 Who have the means will find if they impart—
 Relieve the poor and raise the drooping heart,
 Instruct the ignorant—the wayward win
 Virtue to follow, and to cease from sin,
 Will know delight surpassing wealth or state,
 Though now despised—will be accounted great;
 Their joy they'll find, in *labor*—not in rest,
 And *future* ages will esteem them blest.
 Nor this alone, the blessing they will know,
 Their *Heaven* will be begun, while yet below.

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